

Reflexion

BY S. B. ROW.

CLEARFIELD, PA., WEDNESDAY, JANUARY 16, 1861.

VOL. 7.—NO. 20.

OUR UNION RIGHT OR WRONG.

House, hearts of Freedom's only home,
Hark to disunion's cry,
Dear Liberty beneath her dome,
Proclaim that danger's nigh,
"Come, let your noble shouts ring forth,
In trumpet voices strong;
—We know no South, we know no North,
Our Union right or wrong."

The temple our brave Fathers made,
The wonder of the world,
Shall they behold their grandiam'd
When treason's flag's unfurled?
Oh! never, by the glorious stars
Which on our banner throng;
Rouse, sons of three victorious wars,
For Union right or wrong.

Our patriotic Father's shades,
With Washington on high,
Point to their blood-stained blades
And to their children cry,
Rouse, freemen by your Father's scars,
On to the rescue throng;
Defend our flag and sacred stars,
The Union right or wrong.

Sons of the press proclaim its worth
In telegraphic fire,
Bid young America stand forth
And emulate their sires;
Wake sister States and hand in hand,
Round Freedom's Temple throng,
Come, shout in one united band,
Our Union right or wrong.

FAST-DAY SERMON.

CURWENSVILLE, Jan. 6th, 1861.
Rev. J. M. GALLOWAY.—Dear Sir: In the day of the audience that listened with pleasure to your sermon of Friday evening Jan. 4th, and that was deeply impressed with the importance of the subject, and the solemnity with which it was treated, we request you to hand a copy of it to the *Reflexion's* Journal for publication.

Yours respectfully,
Wm. Irvin, Daniel Faust,
Daniel Livingston, H. P. Thompson,
John McNair, Henry Kerns,
E. A. Irvin.

Ma. Editor.—The discourse referred to in this communication was delivered from brief notes, and hence it is impossible to comply fully with the request. I have however endeavored to give the ideas, and to some extent the language, condensing so as not to occupy too much of your paper at a time when important news are about to be brought us by the telegraph. No doubt the interest felt in the discourse resulted from the importance of the subject, in connection with the present condition of our country.

J. M. GALLOWAY.

Pa. 127: latter clause of first verse:
"Except the Lord keep the city, the watchman waketh but in vain."

"The Lord God omnipotent reigneth." This is the grand truth that has brought us together this evening, that has brought multitudes of fellow citizens this day to the house of prayer, and that brings this nation a suppliant to the mercy seat.

In the time of prosperity we may forget this great truth, and rest in the wisdom of man, and imagine that human hands can hold the reins of civil government, and manage the affairs of state. But it is not so when the thick clouds of adversity gather over us, and shut out the light, when naught is seen but the angry flash, and nothing heard but the deep muttering of the coming storm which threatens to break with unrestrained and maddened fury upon our heads. Then the wisdom of man appears but folly, and the power of man as weakness, and all eyes turn to God for help.

It is not our business this evening, nor has it been the business of the hour, to discuss the wisdom of our national affairs, or to refer to the state policy by which the present dangers may be avoided; nor yet to inquire into the immediate causes of our difficulties; but our object is to come before God, recognizing the truth expressed in the text, "Except the Lord keep the city, the watchman waketh but in vain," and implore his merciful interposition in our behalf.

The recognition of dependence on God in the management of our national affairs is a new thing in our history. Our fathers, who framed the Constitution under which we have enjoyed so much prosperity, recognized that dependence as expressed in the words of inspiration which immediately precede those we would now impress on your minds. They felt the truth of the declaration, "Except the Lord build the house, they labor in vain that build it."

After the Convention which framed the Constitution had spent several weeks in fruitless labor, that profound philosopher and statesman, Benj. Franklin, thus addressed that assembly: "Mr. President.—The small progress we have made after four or five weeks close attendance and continual reasoning with each other, our different sentiments on almost every question, several of the last producing as many noes as ayes, is methinks, a melancholy proof of the imperfection of the human understanding. We, indeed, seem to feel our own want of wisdom, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not thought of applying humbly to the Father of Light to illuminate our understandings? In the beginning of the contest with Britain, we were sensible of danger, we had daily prayers in this room for Divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have had frequent instances of a superintending Providence in our favor. To that kind Providence we owe the happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? or do we imagine we now no longer need his assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the Sacred writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe, that, without his concurring aid,

we shall succeed in this political building no better than the builders at Babel; we shall be divided by our little, partial, local interests; our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war and conquest."

At the close of this address this able statesman introduced a resolution providing that prayers, imploring the assistance of Heaven, and its blessing on their deliberations, should be held in the assembly every morning before proceeding to business. A youthful member of the Convention objected to the motion, and expressed his entire confidence in the wisdom of the Convention and its ability to discharge its duties without calling in foreign aid. Washington, who was president of the Convention, gave him a look which closed his lips, no one deigned to reply, and the resolution was adopted without a dissenting voice.

The happy effects were soon felt; animosities subsided, and a spirit of mutual concession and compromise pervaded the assembly, and now we are enjoying the happy results.

Thus our political city, in which we have so long dwelt in peace, was built under God's superintending providence; and now it must be preserved, if preserved at all, under the same superintending care. We do not need God's help. We are surrounded with dangers of no ordinary character, the full extent of which we may not be able to present to estimate. But it may be well to look for a moment at some of the calamities that may come upon us, if God does not interpose, and thus stir up our hearts to greater earnestness in prayer for his help.

We have, under the blessing of God, enjoyed a high degree of prosperity. Not only has the nation increased with amazing rapidity in power and influence among the other nations of the earth, but the happiness of the citizens has also kept pace with our national prosperity. The star-spangled banner protects them abroad in every civilized nation, and the constitution shields them at home. But now it is threatened that this honored banner shall be torn down, and that this constitution, the shield of our safety, shall be cast away. And who can predict the results of such suicidal conduct? It is not to be conceived that the dissolution of this government may lead to a civil war of the most disastrous character. The patriot cannot contemplate such an event without dismay. His very heart sickens at the prospect. He sees a father's hands reeking with a brother's blood; happy families desolated, and national prosperity destroyed. It was said of old, "When Greece meets Greece this comes the tug of war." But American citizens inhabiting the North or the South, the East or the West, are as brave and determined as were the Greeks, and if once fully involved in bloody strife, it would be of a fearful character.

But the Christian, from his more elevated stand-point, sees a still more widely spread devastation. The great interests of God's church are deeply involved in the weal or woe of this nation. We know, indeed, that God will take care of his church, and if we do but her with our sins, he may find it necessary to lead her through fire and blood for her purification. O! how many precious interests of this sin-stricken world are wrapped up in the continued prosperity of God's Zion in this hitherto prosperous land, and consequently in the preservation of the unity of this nation. If a statesman dreaded the effects, on mankind, of discord in the Convention that framed our national Constitution, how much more should we fear the evil that must result to prosperity from the dissolution of this great Republic, and the civil war that may attend it? But suppose the dissolution accomplished peacefully, and separate governments for the North, and for the South fully inaugurated, still it would result in many and serious disadvantages. Each government would require all the machinery that now belongs to this one. There must be officers at home, and armies, and in all probability these armies would increase in magnitude, because of the contiguity of the two nations, till they would compare with those which are now a crushing weight upon the inhabitants of the old world. All this might be acceptable to demagogues who are seeking office, but not to the people who must bear the burden and who even now sometimes complain of heavy taxation. And after that there would be no guarantee for the continuance of peace. Causes of war might spring up suddenly and involve us in all its horrors. We know not what we do when we suffer the bonds of brotherly love to be dissolved, and feelings of hostility to increase and deepen in our hearts. We act the part of madmen when we disregard our constitutional obligations, and talk of disunion and war. We should study those things which make for peace, and send up our united prayers to God for his help.

Now, Mr. President, I am for trying the strength of the government. [Applause in the galleries.] I am for ascertaining whether we have a government or not—practical, efficient, capable of maintaining its authority, and of upholding the powers and interests which belong to a government. Nor, sir, am I to be alarmed or dissuaded from any such course by intimations of the spilling of blood. If blood is to be spilt, by whose fault is it? Upon the supposition, I maintain it, will be the fault of those who stand here to raise the standard of disunion, and endeavor to prostrate the government; and, sir, when that is done, so long as God pleases to give me a voice to express my sentiments, or an arm, weak and enfeebled as it may be by age, that voice and that arm will be on the side of my country for the support of the general authority, and for the maintenance of the powers of this Union. [Applause in the galleries.]

LET 'EM DISOLUTE.—In a New York omnibus, the other day, a political discussion, rather grave in its tone, was turned into fun by the remark of an old man who had been listening in silence for a quarter of an hour. "They talk," said he, "about dissolution; for my part, I say, let 'em disolute—let 'em disolute!" A general laugh ensued.

for the interests of thirty millions of people; he does regard the prosperity of his own church; he has a respect for the future interests of the world, and we cannot but feel that all these are deeply involved in the future of this nation. Here is a cause worthy of the Divine interposition, and certainly worthy of our earnest prayers.

But it may be said that in most of the cases referred to there was a miraculous interposition, such as we are not authorized to expect. This is all true. But a miracle is not necessary for our preservation. The impending calamity is not of such a character as to require the suspension of any law of nature in order that it may be averted. It does not arise from any cause beyond the reach of men, were they only willing to reach it. The sins of the nation are no doubt, with God, the procuring cause of our trouble; but men, whose interests are involved, are the immediate cause; and so soon as they shall be brought to act in accordance with sound sense and true patriotism, the danger will be removed. But the hearts of all are in the hand of the Lord, and the river of his truth there whether soever he will. How completely, then, is this whole matter at his disposal; and if we confess our sins and forsake them, how confidently may we expect that he will interpose. He can calm the storm of passion, renew the feelings of brotherly love, inflame the soul with an ardent patriotism, and by his wisdom illumine a pathway out of these troubles, which all will gladly follow.

Believe in the Divine sufficiency, and encouraged by a knowledge of his mercy, we bring the distracted condition of our country to God in our prayers. The preservation of our Union is the great burden of our desire, and for this we would pray most earnestly. But if God may not grant this our request, then let us seek to be delivered from the guilt and calamities of civil war; let us entreat the Lord that he may turn away his sore judgments, and not pour out upon us the vials of his wrath.

But we must do more than pray. There is a cause for our trouble. We were in the full tide of prosperity; the bountiful hand of Providence had blessed us with an abundant supply of the comforts of life; no pestilence swept through our happy land; no invading host threatened our shores or disturbed our peace, and yet we are suddenly brought to the verge of ruin? And why? Is it a chance that has happened to us? O! no. The hand of Providence is here, and that hand is never stretched out but for good cause.

Our national and individual sins are, no doubt, the procuring cause of our dangers; and if we would escape from these dangers, we must strive to have the cause removed. We must humble ourselves truly before God, confess our sins, and implore his forgiveness. Whilst the Divine blessing has made us a prosperous nation, our own hearts have waxed proud, and our speech has become boastful; we have said, Is not this great nation built by our power, and preserved by our wisdom? We have forgotten our obligations to our God, and our dependence upon him, and in our eager pursuit of worldly gain, we have sacrificed Bible principles and negated the solemn duties of citizenship. But the Lord our God is merciful, and this is our hope. We know that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Humbly confessing our sins before God, let us also cultivate love to our brethren, and refrain from all hard speeches which tend to wrath and strife; let us cultivate the spirit of conciliation, and be ready to make such concessions as can be made without sacrificing truth and righteousness. These are not ours. They are of God, and have been maintained in times past at the expense of much blood, and we now dare not give them up. But whatever other concessions the exigency of the case may require we should be ready to make with a hearty good will.

Thus occupying the attitude of conciliation, let us intercede with God for our beloved country, not only at this time, but all the time, not only in our public prayers, but in our family and individual devotions, that he may turn away his wrath, and preserve the peace and unity of the nation.

THE VOICE OF HENRY CLAY.

During the debate in the Senate in 1850, on the "Compromise Measures" of that year, Mr. Dawson, of Georgia, declared that the contingency had arrived which compelled the calling of a convention in his State to provide for the extreme remedy of disunion. Henry Clay followed him, and in the course of his remarks, expressed himself thus pointedly:— "Now, Mr. President, stand here in my place, meaning to be unwavering by any threats, whether they come from individuals or from States. I should deplore, as much as any man living or dead, that arms should be raised against the authority of the Union, either by individuals or by States. But after all that has occurred, if any one State, or a portion of the people of any State, choose to place themselves in military array against the government, I am for trying the strength of the government. [Applause in the galleries.] I am for ascertaining whether we have a government or not—practical, efficient, capable of maintaining its authority, and of upholding the powers and interests which belong to a government. Nor, sir, am I to be alarmed or dissuaded from any such course by intimations of the spilling of blood. If blood is to be spilt, by whose fault is it? Upon the supposition, I maintain it, will be the fault of those who stand here to raise the standard of disunion, and endeavor to prostrate the government; and, sir, when that is done, so long as God pleases to give me a voice to express my sentiments, or an arm, weak and enfeebled as it may be by age, that voice and that arm will be on the side of my country for the support of the general authority, and for the maintenance of the powers of this Union. [Applause in the galleries.]

Schuykill has 3,870 residents less than Berks, but has 512 more dwellings.

The real estate of Philadelphia is assessed this year at \$105,772,738.

CATACOMBS OF PALERMO.

In a late number of the Independent, Geo. Allen Butler thus describes one of the strange sights at Palermo, the Sicilian city which has just come into the possession of the victorious legions of Garibaldi:

"The strangest of all the strange sights at Palermo are the catacombs of the Capuchins. We are all familiar with the character of the Roman and Neapolitan catacombs, underground excavations, remarkable for their great extent, and for their associations with the history of the early Church. The Palermo catacombs have a frightful peculiarity of their own. You descend from the little church, just outside the walls, not into deep, subterranean passages, but into a succession of vaults, well lighted, and of no greater depth than an ordinary cellar. These vaults are long and narrow corridors, on either side of which, in niches cut out of the wall, ranging in ghastly ranks, are preserved the bodies of the dead, not confined out of sight, but each in the garb appropriate to it while living, or else in a long robe or winding sheet. Below these niches are wooden shelves, on which are laid the sides to show the faces of the occupants. Overhead, near the ceiling, are skeletons of children sitting, or of men reclining; all perfectly preserved, some with the skins still covering the bones, others having nothing left but skull, and shoulders, and hip bones, with the arms in front, piously crossed. Some peculiarity of the soil prevents the ordinary decomposition, and men buried nearly two hundred years ago still survive in this skeleton company. Strange to say, they are not permitted to rest in peace. On the 3d of November in every year, the *jour des morts*, or festival of the dead, their relatives flock to this dismal place, the well known mummies are taken out of their glazed coffins and dressed in gala costume. They number not less than six thousand in all; and I know of nothing more fearful than for a living man to find himself, as I did, unexpectedly among this army of dead homes.

The most horrible feature of the whole exhibition is, that nearly every face wears in its fossil decay and ruin a dreadfully ludicrous and comic gaze, and as they look down upon you, seem to have a sort of a grim vitality of their own, and through the entire array it seems as if there was a dumb intelligence—a mute correspondence and sympathy—in the sinister and almost wicked way in which they return the curious stare of the intruders. Not you cannot help staring in spite of all this, and the eye wanders from one group to another, with a strange and morbid fascination. "Some are large-limbed, thick-skulled, comely in their successful preservation; others, with worn and weary looks, as if tired of such stiff, calcareous companionship; others, who seem to have twisted and wriggled their joints loose, must stand perpetually still, or fall to pieces; others, with their ruined heads hung down, as if in contemplation of their ended earthly life; and others, indifferent and idle, some indignant, like the ghosts that Dante saw in hell, with scowls and grins sarcastic—all silent, sepulchral, almost infernal.

"One such sight is sufficient for a life-time. As I write, I recall those spectral forms with a thrill of horror—the monks and priests in scarlet and black, the children in full holiday garb, and the women, most hideous of all, in capes, and shawls, and satins."

GEN. JACKSON'S WILL.—In June, 1843, Gen. Jackson, in his retirement at the Hermitage, wrote his will with his own hand. In it, among other bequests, are two which ought at this time to be published for present reading. The sentiments therein expressed, in this solemn document, evince more than Roman patriotism, and should sink deep into the hearts of the people. Here is the literal language of the illustrious dead:—

"Seventh, I bequeath to my beloved nephew, Andrew J. Donelson, son of Samuel Donelson, deceased, the elegant sword presented to me by the State of Tennessee, with this injunction: In support and protection of our glorious Union, and for the protection of the constitutional rights of our beloved country, should they be assailed by foreign enemies or domestic traitors, I bequeath to my grand-nephew, Andrew Jackson Coffee, Jr., the elegant sword presented to me by the rifle company of New Orleans, commanded by Captain Boale, as a memento of my regard, and to bring to his recollection the gallant services of his deceased father, Gen. John Coffee, in the late Indian and British war, under my command, and his gallant conduct in defence of New Orleans in 1814-15, with this injunction: That he wield it in the protection of the rights secured to the American citizen by the Southern States, in substitution against all invaders, whether foreign foes, or intestine traitors."

THE NORTHERN POOR.—Whilst the South is upon the verge of starvation, servile insurrection and civil war, its public men are stuffing the ignorant masses with the idea that the working men of the North are penniless, without work and upon the brink of an open outbreak, demanding bread or blood. In answer to this silly expectation, so fondly cherished by the Southern press, the New York *Times* shows that the Massachusetts Saving Banks have on hands, deposited by working men, the sum of \$46,126,579; those of Connecticut have \$18,466,273; and New England, taken altogether, \$135,446,576. Add New York and Pennsylvania to New England and the working men of those States can undoubtedly produce, from their own resources, at ten days notice, *twice as much money* as all the Southern States, in the event of secession, could raise in a year by taxation, or *horror* in the markets of the world.

Wm. H. Russel, connected with the Washington embezzlement, is a Vermont, a great stage man, and hitherto considered a Napoleon among financiers. He is President of the Central overland mail, which runs also the pony express, and a partner in several firms, one of which is the Russel, Majors & Waddell, under whose contract to carry Utah army supplies these frauds have been perpetrated. He resides in Leavenworth, where he is President of the only bank of issue in the Territory. His property is said to be immense, but is so shattered and may be so involved that it is doubtful if Government realizes anything from attaching it, although the attempt will be made.

It is said that the editor of the *Charleston Mercury*, who writes its fierce disunion articles, is one Gordon, a native of Massachusetts, who has been in the South but two or three years.

ADDRESS OF GOV. HICKS.

His Excellency, Thomas H. Hicks, Governor of Maryland, has issued an address to the citizens of that State, giving his reasons for refusing to convene the Legislature. It abounds in the most emphatic Union sentiments. The following are extracts:—

"I firmly believe that a division of this government would inevitably produce civil war. The secession leaders in South Carolina, and the fanatical demagogues of the North, have alike proclaimed that such would be the result, and no man of sense, in my opinion, can question it. What could the Legislature do in this crisis, if convened, to remove the present troubles which beset the Union? We are told by the leading spirits of the South Carolina Convention, that neither the election of Mr. Lincoln nor the non-execution of the Fugitive Slave Law, nor both combined, constitute their grievances. They declare that the real cause of their discontent dates as far back as 1833. Maryland, and every other State in the Union, with a united voice, then declared its sympathy with the Union, and the course of South Carolina. 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